

WE LIVE
ONEWORLD

FALL 2012



WE LIVE

ONE WORLD

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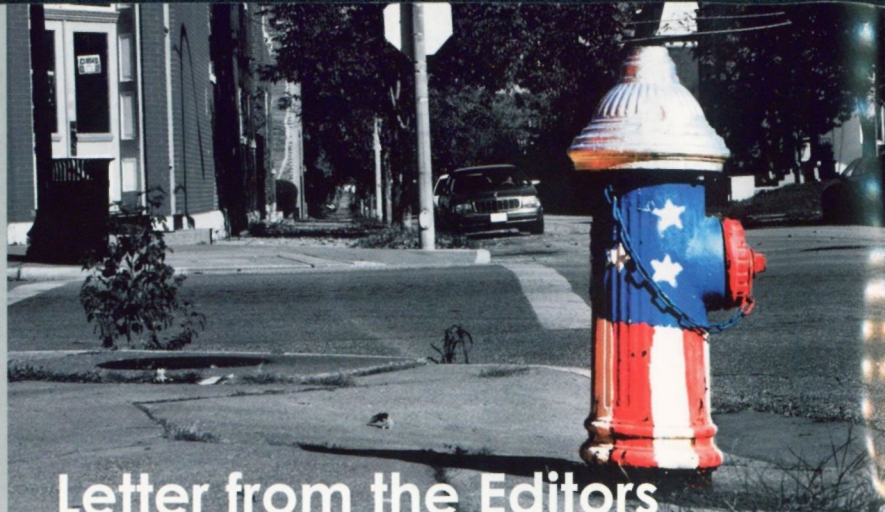
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Letter from the Editors

Dear Readers,

Our stories highlight the triumphs, the challenges and the failures of *movement*. Whether transitioning from the familiar to a foreign place, from injustice to integrity or from protest to peace, our movements overlap. We move together in our drive to create a just world.

We hope that when you finish reading this magazine you'll be more aware of current local and international social justice issues. More importantly, we hope our stories inspire you to take action. In order to make your course of action easier, our team compiled resources to help you get involved. Tools for building a more just world are integrated in articles, compiled at the back of the magazine and available online at weliveoneworld.org.

Finally, we express our gratitude to our departmental sponsor, the College of Arts and Sciences, as well as our equity partners, Campus Progress, the Cross Cultural Center and the Office of Student Development. Special thanks given to Dr. Bryan Sokol and the Center for Service and Community Engagement for their continuous support and guidance. Without the collective efforts of these individuals, departments and organizations, OneWorld would not be possible.

We hope you enjoy reading our Fall 2012 issue of OneWorld, while keeping in mind that our stories offer opportunities for engagement. It is now up to you to put them into motion. Let's get moving.

liveOneWorld,

The Editorial Team



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CHILD POVERTY

this place make me
happy!

Child's drawing
from St. Louis
Crisis Nursery,
Centene Center



"The only way to break the cycle is for someone or something to step up and provide resources that will help these children, or the young adults, or even the parents see that they have opportunities and support to break free from poverty."

Sara Nelson

Erinn McKune

Senior majoring in Social Work

Sanjana Shah

Junior majoring in Public Health

"I need a house, a friend and a bike."
"I need my daddy to stop doing pot because I miss him." "I need a house with a refrigerator...with food." Children experiencing adult-like struggles articulated these seemingly simple statements in their art projects at the St. Louis Crisis Nursery. Their concerns illustrate an epidemic that sweeps the United States — child poverty.

In 2010, the U.S. Census Bureau found that 16.4 million children under the age of 18 were living below the poverty level. Between 2009 and 2010, this population of children living in poverty increased by more than 1.1 million. While this is an alarming trend, it is an issue so vast and complicated that it is often pushed to the side because direct solutions are difficult to develop or implement.

Sara Nelson, Director of Volunteer Services at the Crisis Nursery Centene Center in St. Louis, reaffirms the adage that a child who experiences deep and

persistent poverty will remain in poverty as an adult. However, early childhood intervention programs like crisis nurseries can have a positive impact on the lives of at-risk youth.

In the 1960s, crisis nurseries were developed to assist struggling parents and to create preventative tactics in order to avoid child abuse and neglect. The St. Louis Crisis Nursery is one of hundreds of agencies focusing on emergency care for at-risk children. The Junior League of St. Louis, in collaboration with The Coalition of 100 Black Women, founded the center in 1986.

The Center mostly encounters socio-economic crises. "Often times parents don't have enough money to pay utility bills, some other reasons include homelessness, jail, rehab, domestic violence and hospitalizations," Nelson said.

Community engagement in the movement to protect children in poverty is critical to missions like that of the Crisis Nursery. A study by the University of Illinois-Urbana-Champaign's school of Social Work explained that crisis agencies are often

dismissed as "emergency babysitting services." However, these specialized organizations intervene when primary caregivers are physically and psychologically unavailable to meet the needs of their children.

In order to foster community involvement, attention must be taken away from the negative stereotypes of crisis agencies. Nelson coordinates volunteer programs at the Centene Center. Many of the volunteers are students from SLU. "The only way to break the cycle is for someone or something to step up and provide resources that will help these children, or the young adults, or even the parents see that they have opportunities and support to break free from poverty," said Nelson.

This continued participation by young people, including SLU students, is essential to ensure children's protection and to increase assistance for families in crisis. The availability of emergency care for children provides a way for families to stay safe, to remain together and to develop the skills needed to meet new challenges.

CHILD POVERTY RATES

UNITED STATES 21%

ST. LOUIS COUNTY 14%

MISSOURI 20%

ST. LOUIS CITY 41%

Lost (and found) in Translation

Compiled by:

Meiqing He

Senior majoring in French
and International Studies

SLU is home to over 1,000 international students from more than eighty different countries. The largest population of international students on campus comes from China. The following excerpts are taken from the testimonials of six Chinese students studying at SLU. Through the experience of the American way of life, these students are defining and building upon their cultural identities to better understand themselves and the world

"People judge you by your appearance and what you wear...Even though I did not wear makeup or a beautiful dress, why couldn't I make friends with handsome blonde-haired, blue-eyed guys? If I was able to, I would study at a top university in China. I would never want to study abroad in the U.S."

“我是亚洲人怎么了？我不花时间化妆怎么了？我跟帅哥做朋友怎么了？又必要这么惊讶嘛？。。如果不是在中国上不了好大学，我才不出来呢。”

Anonymous

Anna Doré

Junior majoring in Psychology
and Spanish

around them.

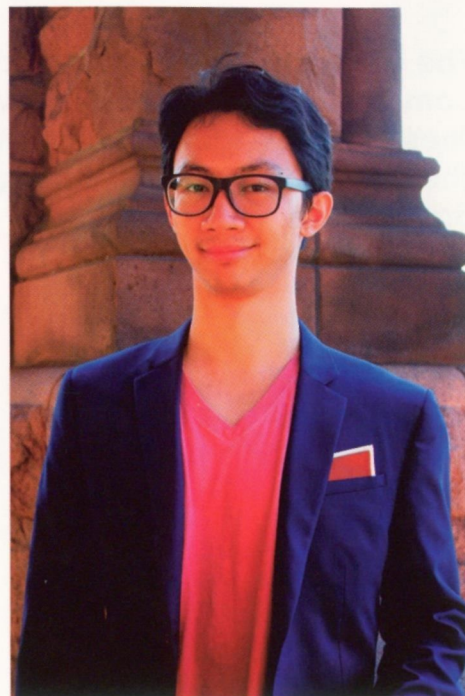
Perhaps after reading their stories, you will find the courage to break down existing cultural barriers, embrace differences and unite as a SLU community. Whether it be a smile or inviting someone into your small group in class, these actions will help translate the unspoken.

The full version of these students' testimonials are available online at weliveoneworld.org.

"With different schedules and cultural backgrounds and a lack of common language or topics to talk about, my roommate and I had less and less communication. And eventually, we became friends who say 'Hi' and nothing more."

“作息时间不同,文化背景差异,还有缺少的共同语言,加上室友又不喜欢讲话,两个人的交流也就越来越少,最终变成了路人甲路人乙。”

Nicky Ma is a Chinese student studying full-time in Sweden and spending her semester abroad at SLU. Nicky is majoring in International Economics and Policy at Jönköping University in southern Sweden.



Photos by Sanjana Shah

"The entire situation is like a vicious cycle: the more trouble you have getting involved in American college life, the more likely you will live in your own cultural circle and be sealed up."

“这些结合起来就像一个坏的循环：越是无法融入美国生活，越是容易活在自己圈子里，做一些自己认为理所应当的事情。从而导致外国学生，老师对他们的偏见。进而导致对他们认识的偏见，从而更难融入美国社会。”

Meng Wang is a sophomore who completed an ESL (English as a Second Language) program within a semester and is majoring in Business Management. He is from Hohhot, the capital city of Inner Mongolia in China.



"For me, cultural identity is essential. If you are a work of art, cultural identity is the base color. The real studying abroad experience makes you understand your base color, thus you will be able to pick a color you appreciate and use your present and your future to paint a 'you' that you adore."

“对我来说，文化认同是最重要的。如果你是一件艺术品，文化认同就是这件艺术品的底色。真正的留学经历会让你了解自己的底色，进而选择属于你的颜色，用当下和未来去谱画一个你宠爱的自己。”

Meiqing He is a senior majoring in French and International Studies and minoring in Political Science and International Business. She is from Chengdu in Sichuan Province in China. She transferred to SLU from Montpellier, France in 2011.



"The first thing I learned is that we need to respect every patient. America is a melting pot with people who come from all parts of the world with different religions, languages and food preferences. This diversity is inconvenient when you're a nurse because you probably cannot understand every religion or every patient's preferences."

“除了专业知识外，学会尊重每一个病人是我学到的最重要的东西。美国是一个有着多元文化的国家，这里有来自世界各地的人，有不同的信仰，说不同的语言，吃不同的食物。有时候这样的多元化给护理工作带来了很大的不便，因为你不可能对所有的宗教信仰都理解，不可能知道所有的病人的喜好，所以护士要在不伤害病人的信仰的前提下提供最好的护理。”

Linfang Bao is a senior majoring in Nursing. She is originally from Wuxi in Jiangsu Province, China, and she transferred from United Kingdom to SLU in 2011.



"Americans prefer to live according to their instincts. They prefer to live by intuition and self-interest to formulate their career plans. Americans do not factor in society's constraints about what is the best, most popular and well-paid job. I think the answer lies in traditional Chinese culture, which values pain and sorrow for its citizens. The start of our civilization was stimulated by millions of mistakes, pain and sorrow. And those pains are treasured because they can make you grow stronger."

“美国人喜欢按照自己内心的直觉和生活经验来做自己的职业规划。美国人选择自己的工作不会因为工作的好坏，受欢迎程度及收入程度等这些约束性的社会因素所影响。我认为答案在于中国传统文化中的价值观，对痛苦承受度。我们早期的文明充满了数以百万计的错误的、痛苦和悲伤，这些疼痛是珍贵的，因为它会让你变得更强大。”

Yakun Wei is a freshman majoring in business at SLU. He is from Hohhot, the capital city of Inner Mongolia in China.



Rachel Plassmeyer

*Second year graduate student
in the Executive Masters in
International Business Program*

"It's funny when people say 'I'm Italian' or 'I'm Irish.' No...they're American. They never lived there. Their parents and grandparents never lived there. But ask someone in America what they are and those are the answers you get," said Michael Roy, an engineer originally from France. As an immigrant, he has a unique take on this irony: Americans are quick to identify by their ancestral origin. Yet, those who possess the tangible marks of being an immigrant—wearing cultural dress and speaking with a foreign accent—feel isolated when embracing their heritage. For these people, gaining citizenship is only a part of assimilation into American culture.

Joao Esteves, a Brazilian immigrant, arrived with his wife in New Orleans six years ago. He described the formal application process in terms of paperwork as "very simple and easy," while the cultural transition was the opposite.

"Not having many people from the same culture around to share common things made us very homesick, and not having our family around is difficult for us and especially for our kids," Esteves said. "We were lucky to have immigrated to New Orleans, where people were extremely friendly and willing to help anybody." Help from accommodating neighbors can provide a foundation for all that follows in assimilation.

"After settling down, your life will be 'normal' and understanding [that 'normal'] is fundamental to a successful transition," said Esteves. But what is "normal" for an immigrant? Is it continuing to identify with their native culture? Or is "normal" becoming American?

"As important as it is to keep your own heritage and culture, you need to submerge into the culture you're moving into," said Roy. A major part of submerging into a new culture is learning the language, as Roy discovered. Arriving as a student in high school, he lived with his aunt who pushed him to become fluent in English. Not only did it help him in terms of his education, but it also helped dissuade some of the discrimination he experienced. "It's a very judgmental society here," he said. "And as soon as you have an accent, you are judged. My aunt really worked with me on my pronunciation, and that helped me a lot."

His sentiment is echoed by Michael Kleydman, a first-generation immigrant from Ukraine. "The most difficult part with assimilation was the language barrier," he said. "My parents were in their mid-thirties, my grandparents in their sixties. As you get older, it's very difficult to pick up a language." Kleydman arrived in the U.S. as a refugee in the early 1990s after the collapse of the Soviet Union. "Everything made you homesick," he said. "You were out of your comfort zone at all times, but you couldn't go

back. It was the decision you made for your family."

The language barrier is a difficult obstacle to overcome, especially when coupled with the technology available to keep in touch with families and friends from native countries. Many immigrants find that they are better at keeping old ties than making new ones. Luckily, several organizations have recognized the problem and have stepped in to help close the language gaps. The International Institute of St. Louis is an organization that offers immigration services such as adult English classes, assistance with legal forms and computer literacy classes.

Faced with language barriers, homesickness and cultural differences, many new American citizens find assimilating into the new culture extremely taxing. There are always questions, some of which aim at the very fundamental definition of what it means to be an immigrant. "At what point do you stop being an immigrant?" asked Roy. "How long do you have to live here before you can give up that title?"

These are only two of the many difficult questions immigrants face during the process of assimilation. Does the difference between immigrant and American lie within the paperwork, or is it simply a choice in defining personal identity? In a nation built by immigrants, does the founding ideology that to be an American is to be an immigrant endure?

“At what point
do you stop
being an
immigrant?”

Michael Roy

The “I” in Immigrant

Anecdotes of Assimilation

Found at the corner
of Cherokee St.
and Wisconsin St. in
Benton Park, St. Louis

Photo by Paige Muniz

OneWorld



Forced Freedom

Any Country But Their Own

Pallavi Vishwanath

*Junior majoring in History
and on the Pre-Med track*

"We were forced to choose any country but our own. The American Dream? I didn't even want to come here," said Bosnian refugee Denis Sehic, providing a viewpoint that most people aren't used to hearing from immigrants coming to the United States. Americans are conditioned to believe that this country is the safe haven for those fleeing from war, persecution, plague and other misfortunes.

However, this wasn't how Sehic saw it in 1998 when war caused his family to move to St. Louis, which now has the largest population of Bosnians outside of Bosnia and Herzegovina. "For those people who moved out of our country for the first time, they are happy to be here; but for those who have seen and lived in other countries, this is miserable," he said.

In 1992, a growing tension erupted into war among primarily Muslim Bosniaks, Orthodox Christian Serbs and Catholic Croats. There were charges of war crimes against Serb and Bosnian Serb leaders for their campaign to religiously cleanse Bosnia of Muslims.

Adnana Muranovic, a SLU sophomore, remembers coming to the U.S. with her family to avoid the attacks. Her father, once a commander for the Yugoslavian military, was forced to choose sides when the war broke out. The typically Orthodox Christian Serbian army wanted him to serve for them, even though he was Muslim. He refused and tried to flee to Hungary with his family. As they attempted to cross the border, they were sent to a prison camp in Budapest, Hungary. From there, the family was deported to the U.S. with nothing except each other.

Sehic's family, on the other hand, found refuge in Germany during the war. When the war ended, the German government forced the family to return to Bosnia. "What future do you see in going back to a country that just got destroyed?" Sehic asked. They decided against it.

Many refugees fled to the U.S. after the war. The State Department chose south St. Louis as the site for Bosnian resettlement. The area met the criteria for affordable housing, adequate entry-

level jobs and an agency that offered adjustment services.

Subsequent waves of immigrants followed their friends and family, eventually creating a "Little Bosnia" in the city of St. Louis. The International Institute of St. Louis worked in collaboration with the State Department to assist with the transition. Currently, the Institute provides help to 6,000 immigrants and refugees a year through offering educational and job services. The influx of Bosnians brought new enterprises to the once solidly German neighborhood. "Town Talk", the weekly forum from the *South Side Journal*, covers the news in the Bosnian community and even publishes a Bosnian-language page for readers who cannot understand English.

Although many Muslim Bosnians said they were welcomed into the U.S., in recent years, the perception of Islam in the U.S. has put them, and other Muslims, on the defense. However, some Muslim Bosnians claim that they avoid racial profiling due to their lighter skin tone.

Bevo Mill in 'Little Bosnia' district of St. Louis.

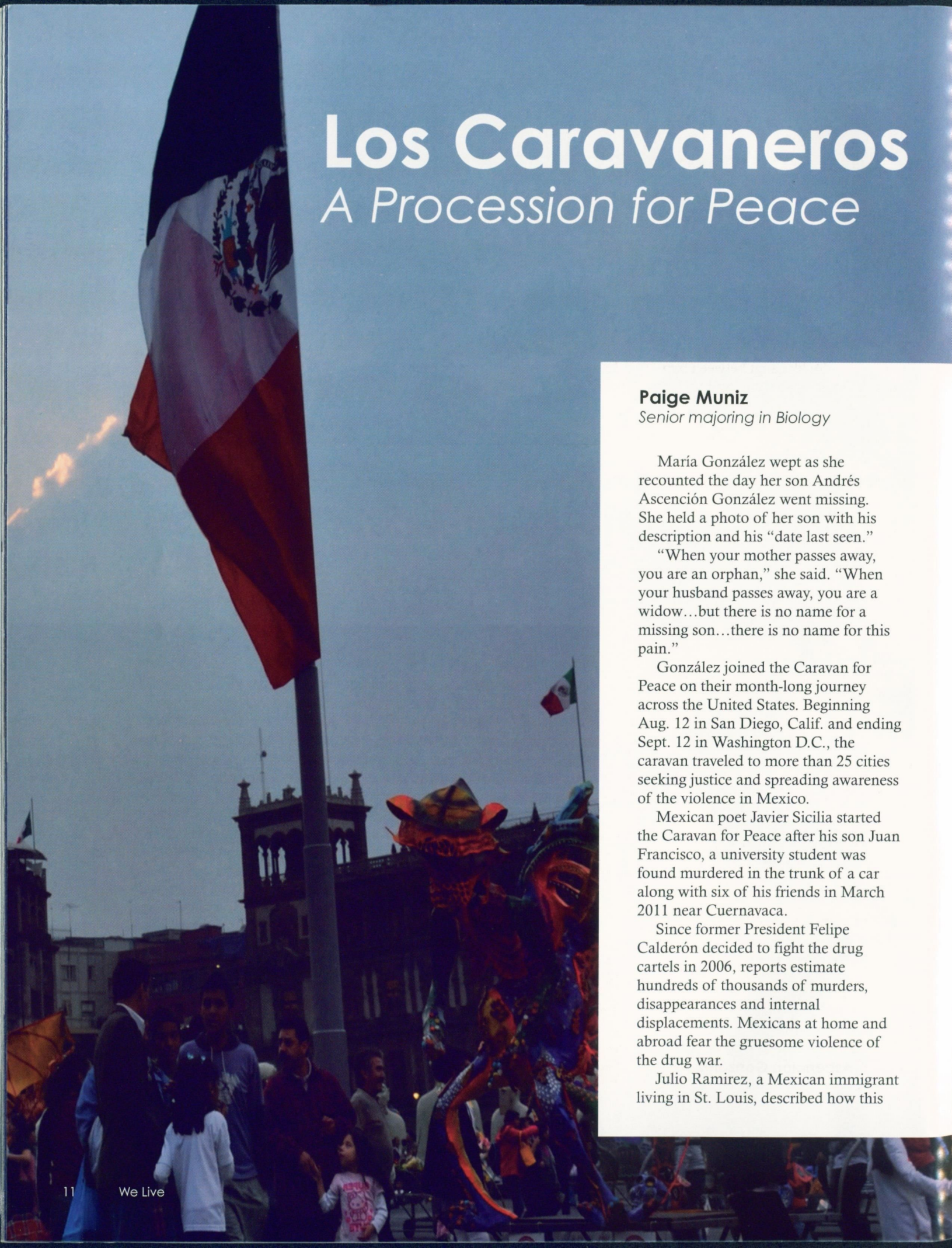


Photo by Paige Muniz

A particular instance occurred when Imam Muhamed Hasic, a spiritual leader of the largely Bosnian Islamic Community Center, wanted to add a minaret to the building. A website arose in response to the idea, threatening to pour pig's blood on the community center and claiming that "the Muslims [were] taking over." The harsh media attention regarding Islam made Bosnians reminiscent of the cruelty they thought they left behind.

Although religion unites many cultures, it can also tear people apart. During the 1990s, the U.S. served as a sanctuary for Bosnians in need. Religious persecution is not a problem of the past, but an issue that continually brings harm across the globe today. This history and present reality illustrates the importance and necessity of religious tolerance.

St. Louis is home to the second largest Bosnian population outside of Bosnia and Herzegovina.



Los Caravaneros

A Procession for Peace

Paige Muniz

Senior majoring in Biology

María González wept as she recounted the day her son Andrés Ascención González went missing. She held a photo of her son with his description and his “date last seen.”

“When your mother passes away, you are an orphan,” she said. “When your husband passes away, you are a widow...but there is no name for a missing son...there is no name for this pain.”

González joined the Caravan for Peace on their month-long journey across the United States. Beginning Aug. 12 in San Diego, Calif. and ending Sept. 12 in Washington D.C., the caravan traveled to more than 25 cities seeking justice and spreading awareness of the violence in Mexico.

Mexican poet Javier Sicilia started the Caravan for Peace after his son Juan Francisco, a university student was found murdered in the trunk of a car along with six of his friends in March 2011 near Cuernavaca.

Since former President Felipe Calderón decided to fight the drug cartels in 2006, reports estimate hundreds of thousands of murders, disappearances and internal displacements. Mexicans at home and abroad fear the gruesome violence of the drug war.

Julio Ramirez, a Mexican immigrant living in St. Louis, described how this



Javier Sicilia,
founder of the
caravan for
peace.

caravaneros

Caravan for Peace members

narcos

cartel members

narcomensajes

messages left by cartels near
victims' bodies

violence deterred him from returning home. "You're like a rat between two cats," he said. "You try to protect yourself and your family from the front, they'll get you from the back," Ramirez explains.

The gruesome stories are countless. In May 2012, 49 dismembered bodies were stuffed into bags and dumped along a highway near Monterrey, Mexico, just two hours from the Texas border. In September 2011, five severed heads were found in front of a primary school in the resort town of Acapulco. In Nuevo Laredo, a man and woman were decapitated with a "narcomensajes" stating they were killed for providing information on cartels through social media. In June 2012, three federal police officers were

shot and killed at Mexico City's Benito Juárez International Airport by two corrupt officers who were accused of working with cartels.

Yet, violence, extortion, cartel activity and kidnappings go unreported because many people are threatened, beaten and killed by corrupt police for notifying authorities of such incidents. Many live with this reality every day.

One caravan member spoke of her brother Miguel Guzmán, a military officer who went missing after he decided to speak out against officers involved in drug trafficking. "My brother, 19 years old...disappeared," she said. "He has nothing to do with the drug war...he was an honest officer."

The Caravan for Peace believes that the drug war persists due to failed

policies in Mexico and the U.S. and lack of cooperation between the two countries. The caravan focuses on drug policies, arms trafficking, money laundering, U.S. foreign aid policy and immigration. The "caravaneros" believe the U.S. plays an integral role in the drug war. This is especially true due to the high demand for drugs in the U.S. and the trafficking of firearms into Mexico.

Caravan member María Herrera, a mother of four missing sons, describes the Rio Grande as "the valley of blood." "[The U.S.] should give us an example of humanity, brotherhood," she said. "We invite all of you to feel this pain... we hope that you will help us end this senseless war."

"There is no name for a missing son... there is no name for this pain."

Ascención González



Do it Just.

Maggie Hazzard

*Freshman majoring in
International Business*

Every day Nike employees sweat over sewing machines to create shorts that students will wear as they jog through campus. By purchasing a pair of Nike shorts, students inadvertently support sweatshops.

Tracing Nike shorts is nearly impossible with only the description "Made in Malaysia" on the small tag inside the shorts. However, this brief note tells not only the story of the shorts, but also the story of those who created them.

The employees soak the shorts in tinted chemicals for hours on end. The chemicals' fumes fill the employees' lungs, critically affecting their lifespan and health. They burn scraps from the production process while nearby children breathe in the dangerous smoke as they play.

Employers and managers are known to berate and excessively beat their employees. A Nike factory worker may return home with bruises and tiresome eyes. There is a constant fear of losing their job. Attempts to start a union may endanger the employees or their families. Homes are ransacked, and families are forced to flee their town in order to escape threats.

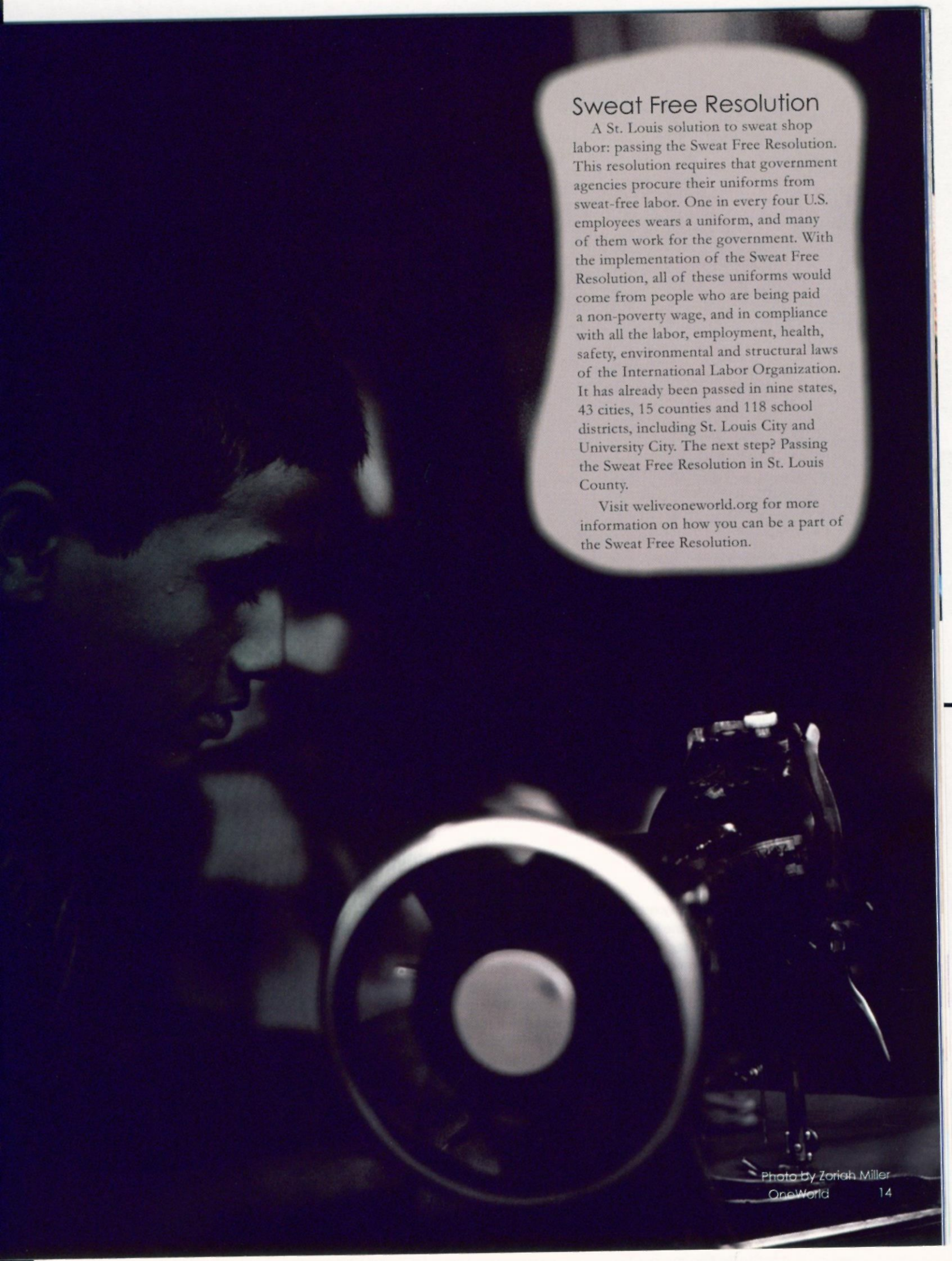
Nike does nothing to stop this. The factory employees are not the company's main concern. They receive large profits and pay little for labor overseas. On average, Nike factory workers earn \$1.25 a day, the rate set by Malaysia's poverty line in 2009. On the other hand, a pair of Nike shorts can cost up to \$40.

Nike has not taken any action to improve working conditions in Malaysia. Rather, Nike started a

coalition called "Nike Better World" to promote recycling in their production process, such as recycling plastic bottles for uniforms. This seems to be an attempt to distract from growing public disapproval of their sweatshops.

As a company, Nike's attitude is to "just do it"—just do whatever it takes to be profitable. Yet, as a global company, do they have an obligation to do it just?

**In the U.S., only
2% of clothing
is produced
domestically.**



Sweat Free Resolution

A St. Louis solution to sweat shop labor: passing the Sweat Free Resolution. This resolution requires that government agencies procure their uniforms from sweat-free labor. One in every four U.S. employees wears a uniform, and many of them work for the government. With the implementation of the Sweat Free Resolution, all of these uniforms would come from people who are being paid a non-poverty wage, and in compliance with all the labor, employment, health, safety, environmental and structural laws of the International Labor Organization. It has already been passed in nine states, 43 cities, 15 counties and 118 school districts, including St. Louis City and University City. The next step? Passing the Sweat Free Resolution in St. Louis County.

Visit weliveoneworld.org for more information on how you can be a part of the Sweat Free Resolution.

SYRIA civil unrest

Muslim Brotherhood uprisings against Alawite government led by Hafez al-Assad that initiated the bad-blood relationship between the two groups

400 civilian deaths have been reported; mostly through rioting

1973-1982

March 15, 2011

June 2011

July 2011

Protests begin with 200 young people gathered in unison to demand the resignation of President Bashar al-Assad

The Free Syrian Army, a military group of Sunni Muslims, forms to officially force al-Assad out of power through violent measures

Hannah Wiley

Sophomore majoring in Communications and Italian

At first, Michael John Megarbane appears to be an ordinary SLU student: a Catholic, a member of the Greek Community and a diligent business student. He attended a private high school and spends a great deal of his time in the library, in class or hanging out with his fraternity brothers. But Megarbane has a story unlike any other.

As a Syrian native, Megarbane knows the importance of understanding the Middle Eastern conflict and how it affects our world. Born in the United States and moving immediately to Syria, where he remained throughout his sophomore year of high school, Megarbane was an eyewitness to the protests and anti-government/pro-democracy challenges that now keep his country in a constant state of terror.

An entire region of the world is under fire as the people of Syria rebel against a government run by President Bashar al-Assad, who has held power since 2000. Megarbane believes the key to understanding the Syrian conflict is acknowledging the grey areas. "Unless you go there and see things for yourself, you cannot judge," he said. "You have to understand why things are happening there and how it is affecting every other country around the area. People don't

understand that it takes one trigger; one step and this could be World War III."

The U.S. government has provided limited aid to the Syrian rebels. Any attempt by another government to interfere with Syria could immediately

trigger global war. The U.S. government has thus far restricted involvement. However, Iran is lending their political support, and Russia is providing arms. Now there is new fear that al-Qaeda is

influencing both sides and using this conflict as a way to gain power. Continued conflict may require more involvement from the United Nations.

Megarbane suggested his family's position may have affected his view of the country. His American-run school protected its

students from the corruption and rioting that occurred right outside its doors. Now, within the borders of the U.S., Megarbane's perception of al-Assad and his regime has changed.

While Megarbane wishes for a

"People don't understand that it takes one trigger; one step and this could be World War III."

Michael John Megarbane



Photo by Nasif Abadi

3,000 Syrians
have died in
the civil war

Over 30,000 dead and over
200,000 registered refugees
have left the country

June 2012

October 3, 2012

October 29, 2012

Syrian shell is fired into Turkey's border. For the
next five days, Turkey fires back. This event
triggers involvement from the entire Middle East.

replacement for al-Assad, he does not support the rebel's victory. "In Syria I was very nationalistic," he said. "I still am. I'm against anyone who kills. We need someone to come in and change everything for the better. But it will probably be just another military regime, and another and another. We just have to hope that the next one is always better."

The protests that began on March 15, 2011 were the first organized, public call for the resignation of Al-Assad. It involved 200 students and young adults. The protesters in Syria's capital of Damascus were rooted in the pursuit of democracy. Rebels were critical of al-Assad and his minority led government for oppressing the people and expelling the idea of a democratic Syrian nation. Now, more than a year and a half later, the city of Damascus remains under fire. Megarbane's school still stands, but other historical

buildings are crumbling.

The country is in a state of complete turmoil, and the situation gets worse with each day. Major cities like Aleppo, Damascus and Homs are targets for air raids and explosions of homemade bombs. During the beginning of the revolution in June 2011, 400 civilians had died. In June 2012, the number reached 3,000.

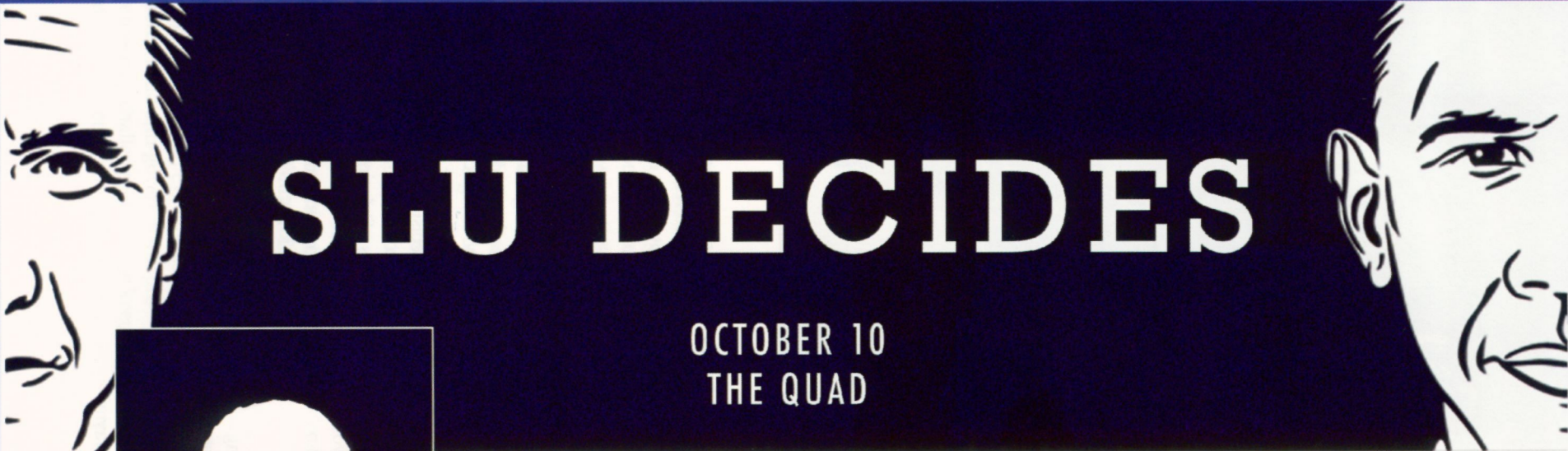
Since August, over 2,000 refugees fled into foreign borders to avoid further victimization by the actions of the government military and the Free Syrian Army. The war ignores the needs of the people who want neither side to have an influence in government. The civilians risk death for their actions.

Megarbane believes we need to understand more about what is going on in the Middle East. "It's not just about you," he said. "People think that countries like Egypt and Libya are back to normal now. They're not. Those countries will never go back to the way

they were." So how can the SLU student body make a difference? Megarbane believes that by being informed we can begin to understand how different cultures and systems work.

While venturing to Syria, as Megarbane plans to in December, is not feasible for all SLU students, reading about the situation and appreciating the immensity of this conflict is crucial. After all, it will be our generation who inherits the decisions made by the U.S. government today.

Thousands of victims, lost history and ruined cities cannot be forgotten with the progression of this civil war. As Megarbane said, echoing the thoughts of many Syrians, "I just keep hoping for a miracle."



SLU DECIDES

OCTOBER 10
THE QUAD

WE LIVE
ONEWORLD

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Martin Luther King, Jr
"Life's most persistent and urgent question is, 'What are you doing for others?'"

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Post

Yakun Wei posted november 29
Freshman majoring in business
For me, all Americans look like energetic individuals who only sleep for a few hours but have the energy to survive the whole day.

OneWorld posted november 10
Thanks to the over 900 people who participated in our Be an Informed Voter Campaign! We hope you enjoyed learning more about the presidential candidates this election season.

Meg Buckley posted november 26
Freshman majoring in English
Where did you go to high school?" is a question familiar to all St. Louisians. This quirk of asking where people attended high school originated because it is an easy way to both label and connect with people. A St. Louis native can often determine social and economic standing, location, or faith from a high school alma mater stereotype. However, for many inner city St. Louis residents, the high school they attended has presented them with academic limitations due to the quality of our city's public schools.

Jamala Wallace posted december 3 via mobile
Sophomore majoring in Political Science
Weibo, a Chinese equivalent to facebook, has proven to be more than a social network for friends to catch up with each other. It has become an online public square. Anti claims it provides "voiceless people a channel to make their voice heard."

Theresa Martin posted november 23 via mobile
Freshman majoring in International Studies
How can you become a "modern-day abolitionist?"
1) Get the facts.
What: Human trafficking is the use of "force, fraud, or coercion for the purpose of commercial sex, debt bondage, or forced labor."
Where: It happens in nearly every country in the world. Right now, there are 27 million slaves worldwide.
Who: The majority of victims are between the ages of 18 and 24 and 80% of all victims are female.
Why: Social injustice, lack of adequate laws, and demand for cheap labor. The food you eat, the clothes you wear, and the materials you buy affect slavery.
How many slaves work for YOU? Find out at www.slaveryfootprint.org.

Visit weliveoneworld.org to find more stories and follow our blog!

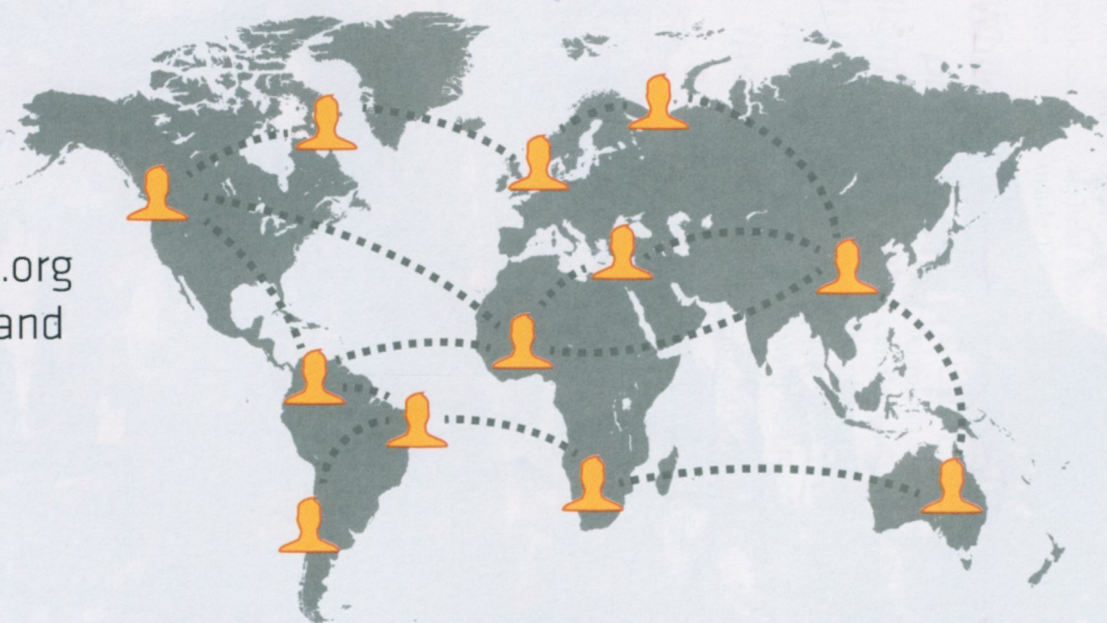




Photo by Theresa Martin

Kate Essig

Junior majoring in English

Tashi Tsomo is thirty years old but could pass for nineteen. She's thin, has waist length hair and wears purple Converse tennis shoes. She doesn't say much, but behind her shy, smiling exterior, she has a story to tell about her native home, Tibet, and the men and women there who burn for a better future.

Tsomo's story isn't unusual. The daughter of nomadic herders, she grew up in Tibet, worrying that her mother worked too hard and about her father's health. She teased her sister, took care of her younger brother and wondered about her future. That future led her away from her family in Tibet and into India, but it was not an easy journey to make.

Tsomo left Tibet to live closer to the country's spiritual and political leader, His Holiness the 14th Dalai Lama. She made the trip by hiding underneath a pool table tied to the back of a truck with seven other refugees. They sat in silence for two days, eating barley and drinking stale water, as the truck crossed the border past armed Chinese guards. They then traveled on foot for three days before reaching Nepal.

It took her a month and a half to recover from the sickness she contracted during the journey. The hospital sheets in Nepal were covered in lice that gave her rashes, and to make matters worse,

two of her guides demanded more money once she was close to Nepal. She had no choice but to give everything in return for her safe passage.

Why risk such a dangerous journey? Since China took control of Tibet in 1949, it is estimated that over 42,000 Tibetan men and women have left the country, and none without reason.

Tibetans are subject to the rule of the Chinese government and the policies they implement. As a result, over 6,000 Tibetan Buddhist monasteries have been destroyed, monks and nuns receive threats of imprisonment if they don't renounce the Dalai Lama and intense censorship removes any voice that speaks in favor of a free Tibet. And in response to those who speak out against Chinese rule? A 2008 United Nations report ruled that torture in Tibet is widespread and routine.

With policies strict and punishment severe, Tibetans under Chinese rule protest, but not in a way that most Americans would consider. While American protesters light trash cans on fire, protesters in Tibet light themselves on fire. In the last three years, self-immolations took place at a rapidly increasing rate. Since 2009, 54 Tibetan men and women have self-immolated

in an effort to protest the Chinese government. These individuals range from young people, to monks, to parents with children, yet they have in common a deep resentment for Chinese policies and a dire need to take action against the oppression they feel.

According to Tsomo, Tibetans living in exile react to these dangerous displays of protest with quiet concern. "When we hear about the self-immolations inside Tibet, Tibetan restaurants and

shops close and we gather at His Holiness the Dalai Lama's Temple to worship, light candles and pray for all the people who self-immolated," she said. Anger and resentment are not hallmarks of Tibetan culture. Tibetan Buddhism and the teachings of the Dalai

Lama promote compassion for all people, oppressors included. Instead of firing at the Chinese, protestors light themselves on fire; and instead of punishing those they protest, Tibetans pray for peace.

Tsomo is far away from her home. She has lived in India for seven years, but still she says, "I miss Tibet." Returning to her family could mean imprisonment for them all, so for now she remains in exile, burning internally for a better Tibet.

"While American protesters light trash cans on fire, protesters in Tibet light themselves on fire."

Girl on Fire

Burning for a Better Tibet



NO SE VENDE LA EDUCACIÓN

Students protest the framework
of education in the
Chilean Winter



Photo by Shirley Coenen

Mary Shannon

*Junior majoring in Political Science,
International Studies and Spanish*

During a St. Louis winter, students are accustomed to closed schools and canceled classes due to harsh snow storms and bitter cold. During a Chilean Winter, students experience closed schools and canceled classes for different reasons.

Student protests continue to take place throughout the country of Chile, interrupting academia and shutting

down universities as the youth of the population fight passionately for an end to education disparities that divide the nation.

Chilean students argue that a high quality education is their right. The Chilean president, Sebastián Piñera, on the other hand, continually refers to education as a consumer good. Cassie Molloy, SLU junior, studied abroad

in Chile this past year. "The student protests in Chile really just show how much the young people care about being a well-educated generation," said Molloy. "There's a sense of resilience that Chileans possess having only come out of a damaging dictatorship less than thirty years ago. They want to prove their worth, and they believe that a good education is their right."

Chile is no stranger to socioeconomic policies resulting in inequities that nearly split the country in two. As with many Latin American countries, Chile stands divided between the "haves" and the "have nots". Chile's prevalent poverty is exacerbated by the fact that four families control 47% of all assets in the country's stock exchange. The middle class is practically nonexistent while the upper and lower classes compose the majority of the population, highlighting the country's ever-widening wealth gap.

These vast socioeconomic disparities are well illustrated through the Chilean education system. Historically, this system has been grossly unfair, allowing wealthy students access to a high quality of education from corrupt private institutions, while poor students are left with a substandard education provided by some of the world's most underfunded public universities. The system perpetuates the country's cycle of poverty.

In 2011, Chilean students, both disillusioned and discontented with their nation's inequality, gradually began to unite. A generation once known for political apathy was now takes a defiant stance against its government.

Using social media, the youth of Chile became a force to be reckoned with. Students from all class

backgrounds united. They organized sit-ins and occupied schools; a few students started hunger strikes. Before long, widespread protests swept the nation and Chile's social movement was being loosely compared to the Arab Spring and was dubbed the "Chilean Winter."

One student in particular has gained international attention for her work organizing the protests. Camila Vallejo, a 23-year-old studying Geography at the University of Chile, was named one of *Time Magazine's* People of the Year in 2011. Her unconventional beauty and silver nose ring draw attention initially, but her strong leadership keeps it.

In association with the Confederation of Chilean Student Federations (CONFECH), Vallejo worked to compile a list of demands of those

participating in the protests. The demands include free public education, increased state support for public universities, restructured admissions processes for the selective private universities and the establishment of a government organization that prosecutes universities that act as for-profit businesses.

The government has yet to thoughtfully address the demands and concerns of students, and the protests continue today.

Despite hopes of keeping protests nonviolent, tensions between students and police forces run high. As hundreds of thousands of students fill the streets of Chile's capital, Santiago, the police, clad in riot gear, often resort to the use of tanks that spray tear gas over the masses.

Physical altercations between individual students and officers are not uncommon. Various human rights organizations are now monitoring these actions, as numerous reports of torture by police forces have been documented.

This violence forces some universities to shut their doors for days at a time, or longer, as a measure of security for their students.

The passion and activism of the students satiates Chilean culture. Entire dialogues on the issue of educational inequality can be seen written in bathroom stalls. However, not all Chileans share this passion. The public's opinion of the protests varies from strong support to disdain for those participating. Some question the legitimacy of the protests; others find the students' demands unreasonable. The issue that many citizens are concerned with is whether the quality of education will decrease if it is made free.

Isabel Donoso, professor at la Universidad Alberto Hurtado, a Jesuit university in Santiago, provides a unique opinion. Donoso received a master's degree in Political Science from the University of Notre Dame while evading Augusto Pinochet's dictatorship in the 1970s and 1980s. She works closely with issues of social justice in her home of Chile, witnessing first hand the poverty of her country and the effects that low quality education can have on students from these impoverished backgrounds.

"Yes, it is legitimate that the students are protesting for a good quality of education and so universities are not taking financial profit. This is prohibited in Chile," stated Donoso. "What hasn't been good is that a small group, usually of younger and very frustrated students, has made use of the protests to act violently and destroy public goods."

The Chilean Winter continues with no satisfying response from the government. Without a Spring in sight, all can agree, regardless of personal opinion, that if the socioeconomic disparities illustrated by the Chilean Winter continue to stand unquestioned, the result will be a segregated country frozen in civil opposition.

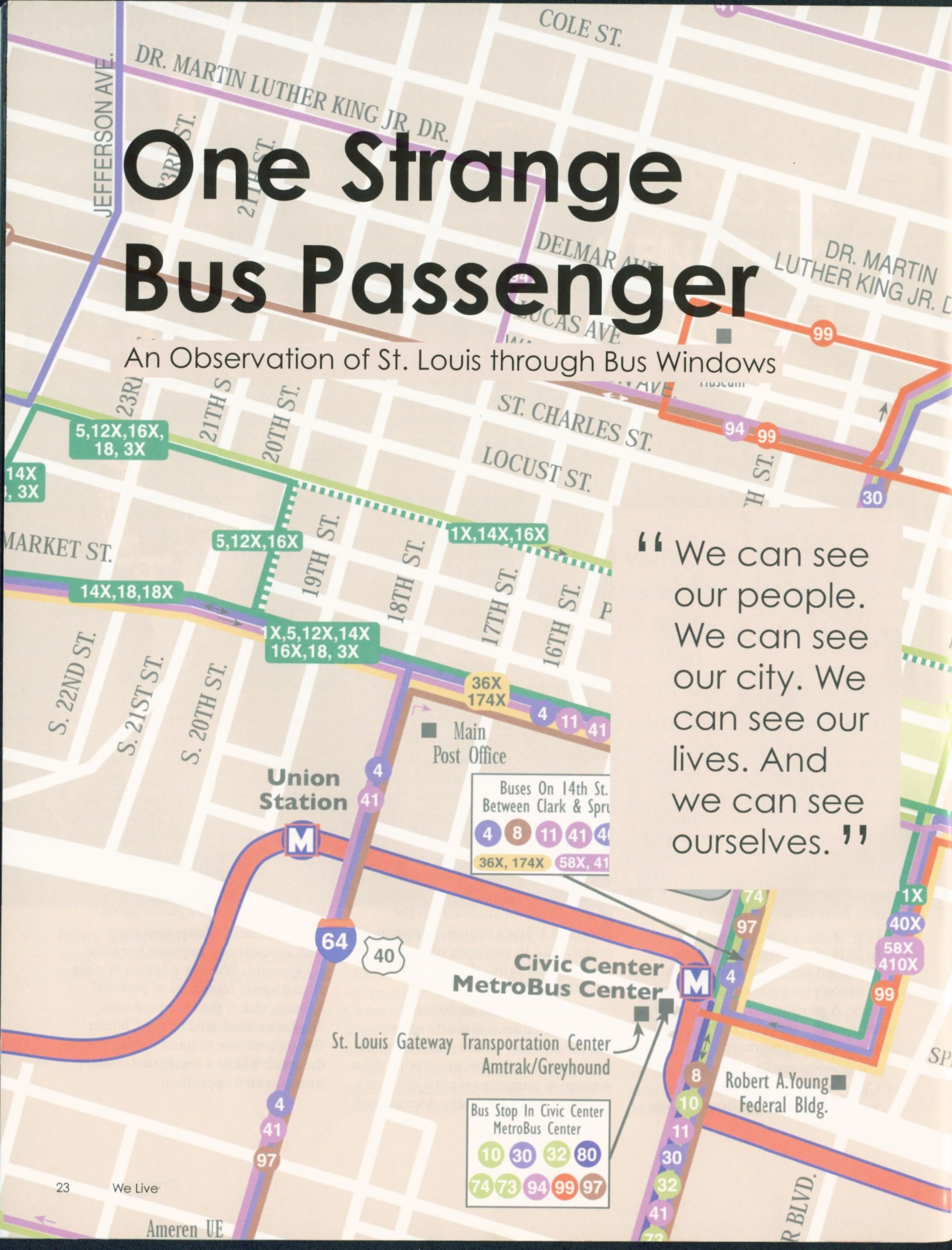
**"They want
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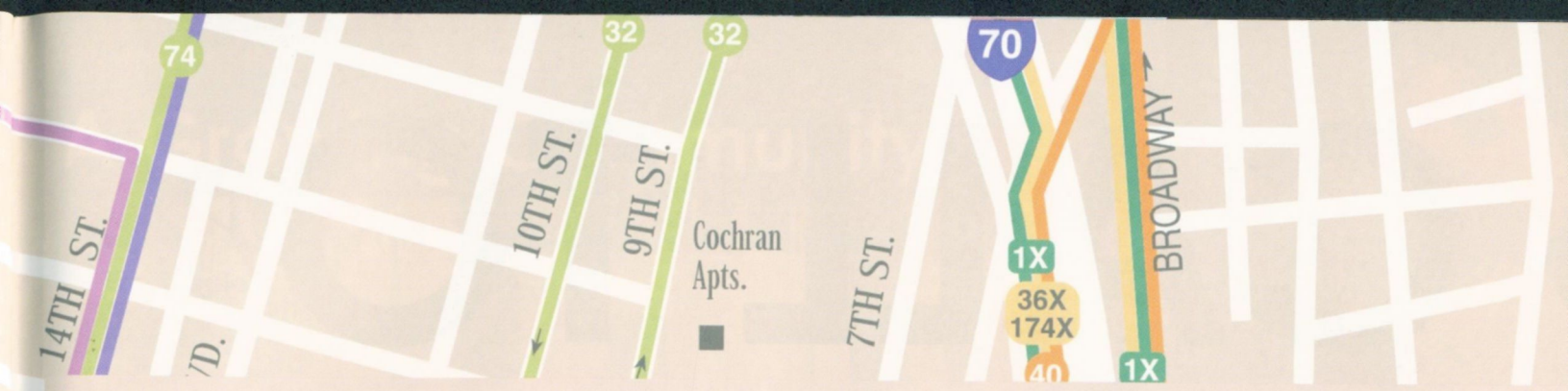
Cassie Molloy

One Strange Bus Passenger

An Observation of St. Louis through Bus Windows

“We can see our people. We can see our city. We can see our lives. And we can see ourselves.”





Dongyeon Ryu

Junior exchange student from Sogang University, South Korea, majoring in American Studies

I love a bus. I sincerely do. My most used public transportation in Seoul is disappointingly the subway—merely for its timesaving convenience—but I do like taking a bus when time doesn't matter. I think it is the most humane transportation. It reminds me of a traditional market where a crowd of folk people gather, meet and talk. Crowdedness, noisiness, liveliness and, above all, humanity are part of the bus. We can see our people. We can see our city. We can see our lives. And we can see ourselves. That's why I wanted to take a bus since I arrived here in St. Louis.

"Have you ever taken a bus?" I asked my friend once. He laughed and said, "No, I haven't. I have a car. I don't have to." He's right. Here in St. Louis a majority of people—by some estimates approximately 90% of residents—have their own vehicles. College students are among them. Surely, these people don't need a bus.

Then, what about non-drivers? I asked another friend of mine who doesn't have a car if she ever takes a bus, and she answered, "Not really. It is dangerous." She's right. Here in St. Louis everyone should be careful. It is one of the most dangerous cities—maybe the second after Detroit—and we get a bunch of warning mails from the security department. Surely these people think bus stops and buses are not safe. OK, then should I give up?

I am an exchange student whose visa is J-1. That means studying is greatly important, but traveling is even more so. This may be my first and last time in St. Louis. Who knows? I need to experience as many diverse aspects of St. Louis as possible. My major is American Studies, and

that means traveling is actually studying. I don't have a car. I don't think it's dangerous to take a bus. So, I should give it a try!

I decided on a D-day: Saturday, Oct. 6. I had nothing scheduled and thankfully no homework. I googled the Metro Bus. The website itself was pretty good despite its terrible design. It told me the schedule, the fare and the route. SLU had one bus line, no. 10, near campus. The final stop was Willmore Park in South St. Louis. I barely found information about the park except a couple of Flickr photos. Somehow, though, I decided to go there and walk.

At 2:45-ish p.m., I finally boarded the bus at a stop near Verhaegen Hall. There were 12 passengers including me and 7 were black. The bus was heading downtown. I sat in the very last row so that I could get a view of the whole bus. It was similar to, but also quite different from, the bus I used to take. The most interesting difference was a string on the windows. When people pull it downward, "Stop Requested" flashes in a red light and they can get off. I only used to press a button to request a stop on buses in Korea.

While I was pleased to discover the differences, there seemed to be no fun in the images of downtown I saw through the windows. It was quiet and silent—somehow lonesome. It was partly cloudy. Only a few people were walking and chatting on the streets. Otherwise I could only see branches swaying in the wind and cars quickly passing my bus.

The city was not like the campus where I see so many students having fun in their lives. After passing by the Civic Center, the bus turned its way south and gradually filled with black passengers. From an old man to a young girl, they seemed like a sort of big family. I was different from the rest, which made me feel isolated. I turned my eyes and looked through the windows. The world

outside looked old, dirty, unarranged and ruined. It was not a familiar place for me. I was feeling more and more intimidated. Then, after awhile, I realized how stupid I was. What was my goal for this bus trip? I wanted to see what St. Louis was. The passengers and the street scenes were all part of this city, but I made a barrier between others and myself and hesitated to see them.

The bus is so "humane." It doesn't take you to a destination most easily and most fast. Its route is mostly winding and definitely far from a shortcut. It is similar to our lives full of ineffectiveness. Ironically, however, it lets people discover something new, unexpected, strange and interesting.

When I broke down the barrier, I was finally able to see things: a football game was going on at some high school and lots of neighbors cheered and supported their teams; a lot of used cars were waiting for their new owners with estimated costs on their windows; and a few groups of people were gathering and praying in a local graveyard. All these landscapes might be too ordinary and thus meaningless for most people, but not for me. Every little aspect of St. Louis and America is something different from where I lived. That's what I wanted to see. And I liked it.

I was finally left alone on the bus. It arrived at its last stop a few minutes later and I got off. Willmore Park was nearby. I walked and took photos in the park. Some families were gathering, playing games and throwing a barbecue party. It was beautiful, but still I kept thinking of the bus. All the things I saw out of the bus windows were precious memories. Just like making a new friend during a trip, I met a new St. Louis on the bus. I haven't seen the far west yet and most importantly Illinois in the east. A bus will help me.



Busch Stadium

CALL TO ACTION

The Center for Service and Community Engagement (CSCE) joins OneWorld magazine in its efforts to promote thoughtful discussion on issues that impact our lives and our communities. Raising our collective awareness of local and global concerns is just the first step in meeting this commitment. The second step is action! And that is where the CSCE can

help. Whatever interests or time requirements you might have, the CSCE can help connect you to organizations whose work appeals to your broader interests, academic path and personal growth. Below are local and on campus organizations that directly correlate with articles published in this Fall 2012 issue of OneWorld.

International Students at SLU

Host Family
International Ambassador
International Partnership Program
Sigma Iota Rho-National International Studies
Honor Society

Fair-Trade Opportunities

Partners for Just Trade
Plowsharing Crafts

Visit weliveoneworld.org for descriptions, directions and contact information for these sites.

Immigrant Populations

Bi-Lingual International Assistant Services
Catholic Refugee Services
Casa de Salud

Child Poverty

Big Brothers Big Sisters
Blumeyer Community Activities Center
IMPACT – St. Louis
Karen House
St. Louis Crisis Nursery

WHY WE CARE

We are already one, but we imagine that we are not. OneWorld exists to rediscover that, while we are many in our cultures, religions and struggles, we are one in our common humanity. We yearn to remove the barriers of ignorance and injustice, because the most

basic and unchanging truth that unites us is the infinite value of the human person. OneWorld emphasizes this unity by raising awareness of social injustice, inspiring action and transforming our hearts, minds and society.

A Growing Community

Erin Szopiak

Second Year Graduate student in
the Nutrition and Dietetics Program

Drive north. Drive north past the manicured Saint Louis University campus, north past Cardinal Ritter College Prep, north until the almost abandoned fish store comes into sight. Take a left on Martin Luther King Boulevard. Take a right when the "Welcome to the Ville Neighborhood" sign is visible. A left and another right and arrive at the GardenVille Community Garden. Tucked away in the historic yet neglected, Ville neighborhood, this garden grows. Its story grows out of the stories of those who tend to it, those who gather food from it and those that animate it...

...You'll meet Louis, a committed garden volunteer, who got involved in the garden project about two years ago. He has a large garden of his own at home but realizes the value of growing food and providing

a welcoming space in a community garden. "The garden is to provide a peaceful retreat area that people can enjoy," he said. Louis remembers a man who stopped and talked to him while working in the garden, as people often do. Louis concluded that the man likely had a gun in his jacket pocket and drugs in the other pocket, yet he stopped and commented about the garden: "We need more of this!" as the man points to the snap peas growing up a homemade trellis, "and less of that," as he points at the collapsing brick house across the street. "It's nice man, keep it up..."

Visit weliveoneworld.org for the full version of this story and to follow monthly updates about the GardenVille Community Garden.



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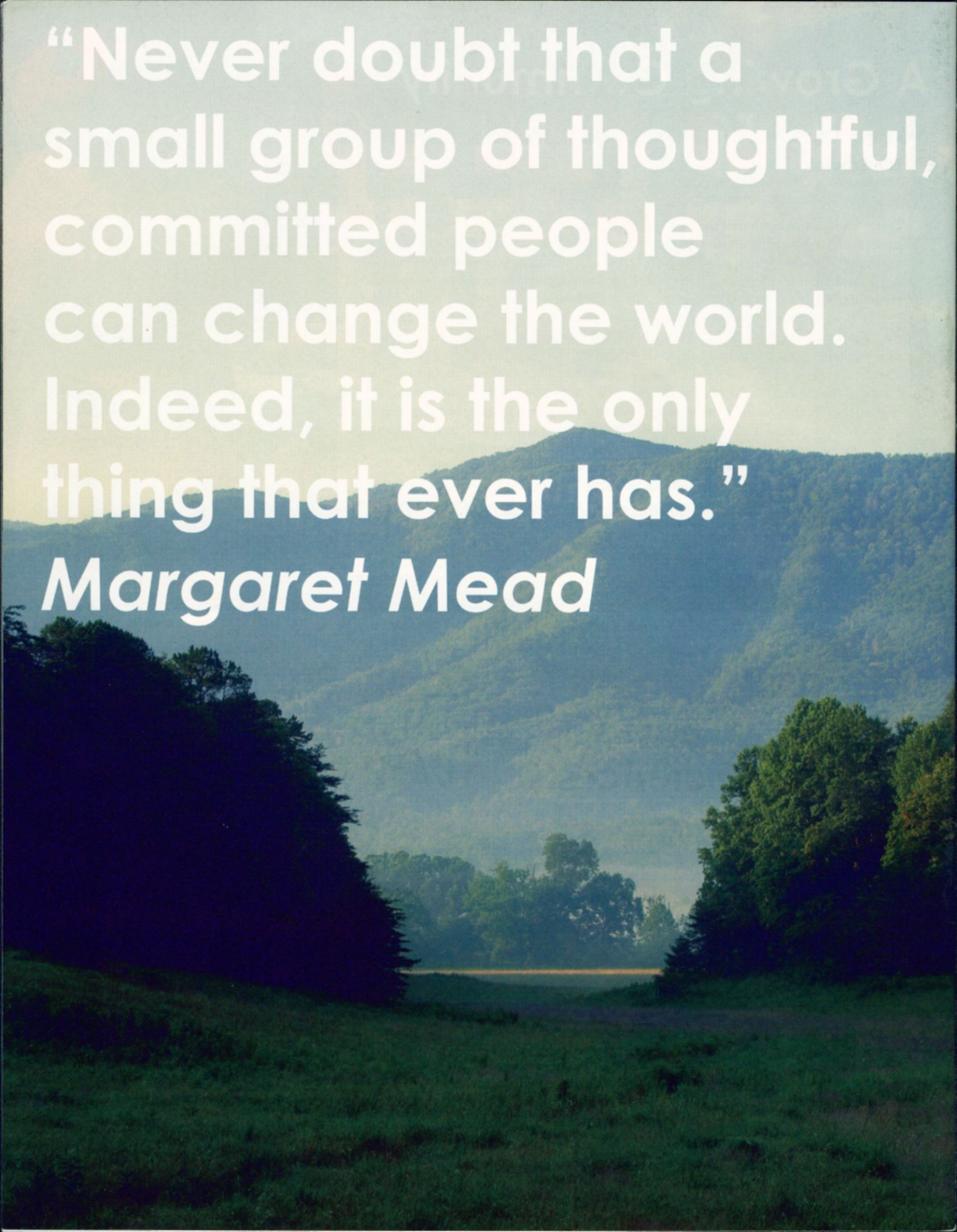
Equity Partners

{CAMPUS★PROGRESS}

The Division of Student Development



Front cover photo by Tony Trabon
Back cover photo by Sanjana Shah



“Never doubt that a small group of thoughtful, committed people can change the world. Indeed, it is the only thing that ever has.”

Margaret Mead